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THE UTTERANCES OF AMOS ARRANGED STROPHICALLY.¹

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V. ISRAEL'S FAILURE TO UNDERSTAND DIVINE JUDGMENT, 4 : 4-13.^{2 3}

1. Come to Bethel and transgress,
To Gilgal and increase transgression ;
And bring your sacrifices every morning,
Every third day your tithes.
2. Burn of leavened bread a thank-offering
And proclaim free-will offerings, publish them ;
For so love ye to do, O sons of Israel,
Saith the Lord Yahweh.
3. I also it was who gave to you
Cleanness of teeth in all your cities,
And lack of bread in all your places ;
But ye did not return to me, saith Yahweh.
4. I also withheld from you rain,⁴
And I caused it to rain upon one city

¹ See the BIBLICAL WORLD, August, 1898, pp. 86-9; September, 179-82.

² This piece, however different in movement and structure from any that has preceded, is none the less artistic. In its original form it consisted of nine strophes, each containing four trimeters. Of these the first and second strophes, which form the introduction, are closely connected; likewise the eighth and ninth, which form the conclusion. The third and the seventh strophes, each of which is introduced by a verb in the first person and characterized by the refrain, "but you did not return to me, saith Yahweh," make the body of the poem. The attempt of Professor David Heinrich Müller, of Vienna, to secure in this passage strophes of 5 + 4 + 3 + 2 + 1 + refrain, that is, sixteen lines with the introduction of eight lines and a closing strophe of eight lines, is a failure.

³ The changes of text involved in the reconstruction are as follows :

- (1) The rejection in 4 : 7a of the words, "when there were yet three months."
- (2) The rejection of 7b and all of 8, except the refrain, as a gloss.
- (3) The rejection of the gloss in vs. 10, "with the captivity of your forces."
- (4) The treatment of vs. 13 as a later addition.

⁴ The phrase in vs. 7, "While yet there remained three months to the harvest," is an addition.

And upon another city I caused it not to rain ;
*But ye did not return to me, saith Yahweh.*⁵

5. I smote you with blight and decay ;
 Your many gardens and vineyards
 And your fig trees and olive trees, the locust devoured ;
But ye did not return to me, saith Yahweh.
6. I sent among you pestilence, after the manner of Egypt ;
 Your young men I slew with the sword,⁶
 And I caused the stench of your camp to rise even into your nostrils
But ye did not return to me, saith Yahweh.
7. I overthrew among you * * * *
 Like the overthrow by God of Sodom and Gomorrah,
 And ye were as a brand plucked out of the burning ;
But ye did not return to me, saith Yahweh.
8. Therefore thus will I do to thee, O Israel ;
 Yahweh, God of Hosts is (my ?) name ;
 Because I will do this unto thee,
 Prepare to meet thy God, O Israel.
9. [For lo it is he that formeth the mountains,
 And telleth man what is his thought,
 It is he that maketh the dawn darkness,
 And walketh upon the heights of the earth.]

VI. A DIRGE ANNOUNCING ISRAEL'S COMING DESTRUCTION

5 : 1-6 ; 8 : 9.⁷

1. Hear this word
 Which I take up against you
 For a lamentation, O house of Israel,
 For thus saith the Lord Yahweh.⁸
2. She is fallen never again to rise,
 The virgin of Israel ;

⁵ The sentence in 7*b* and 8*a*, "One field was rained upon and the field whereupon it rained not withered ; and two or three cities staggered to one city for water to drink and were not satisfied," is an addition.

⁶ The phrase in vs. 10, "And I have carried away your horses," is an addition.

⁷ The original poem consisted of six strophes, vss. 1-6. To these were added by a later hand two strophes, each having four trimeters. Vs. 7 should be immediately connected with vs. 10, and belongs to the following poem. The addition is after the analogy of the insertion already noticed in 4 : 13. The second and third strophes are elegiac in movement, a shorter line, dimeter, and a longer line, trimeter.

⁸ This line is transferred from vs. 3.

- She is cast'down upon her land,
There is none to raise her up ;
3. The city that goeth forth a thousand
Having (only) a hundred left ;
And that which goeth forth a hundred
Having (only) ten left.
4. For thus saith Yahweh
To the house of Israel,
Seek ye me and ye shall live,
And seek not Bethel.
5. Gilgal ye shall not enter,
And Beersheba ye shall not pass,
For Gilgal shall surely come into captivity
And Bethel shall come to naught.
6. Seek the Lord and ye shall live
Lest he break out like fire
In the house of Joseph
And there be none to quench it in Bethel.
7. * * * * * * *
- [That made Pleiades and Orion
And turneth the deep darkness into morning,
And maketh the day dark with the night ;
8. That calleth for the waters of the sea
And poureth them out upon the face of the earth,
That bringeth sudden destruction upon the strong,
So that destruction cometh upon the fortress.]

VII. TRANSGRESSORS SHALL COME TO GRIEF, 5 : 7, 10-17.⁹

1. Ye who turn judgment into gall,
And cast down righteousness to the earth ;
And hate him that reproveth in the gate,
And abhor him that speaketh uprightly ;
2. *Therefore*, because ye trample upon the lowly,
And take from him exactions of wheat,—
Houses of hewn stone ye have built,
But ye shall not dwell in them ;

⁹ This poem consists of three double strophes, each double strophe including one of four and one of six lines. The first part of each double strophe contains a characterization of the times. The second part, introduced by a "therefore," describes the calamity which is coming upon them as a punishment.

Pleasant vineyards ye have planted,
But ye shall not drink the wine thereof.

3. Surely I know your transgressions as many,
And your sins as grievous,
Ye that persecute the righteous and take bribes
And the needy in the gate thrust aside ;
4. *Therefore*, he that is prudent in such times
Will be silent, for it is an evil time.
Seek ye good and not evil,
In order that ye may live ;
And that Yahweh, God of Hosts,
Shall be with you as ye say.
5. Hate evil and love good,
And establish justice in the gate ;
Perhaps Yahweh will spare,
The God of Hosts, the remnant of Joseph.
6. *Therefore*, thus saith Yahweh,
The God of Hosts, the Lord,
In all broad ways shall be mourning ;
In all streets they shall say, Alas ! Alas !
And they shall call the husbandman to mourning,
And to lamentations those who are skilled in wailing.¹⁰

VIII. THE DOOM OF CAPTIVITY, 5 : 18 — 6 : 14.¹¹

PART I — 5 : 18—27.

1. Woe unto you that desire the day of Yahweh ;
It is darkness and not light,
As if a man did flee from a lion and a bear met him,
Or went into a house and leaned his hand upon a wall and a serpent
bit him ;
Is not the day of Yahweh darkness and not light,
Even very dark, and no brightness in it ?

¹⁰ The sentence in vs. 17, "Yea, in all vineyards there shall be lamentation, for I will pass through the midst of thee, saith Yahweh," is an addition.

¹¹ This poem consists of three triple strophes, each strophe of the nine containing six lines. In each triple strophe the first presents a woe (in the third this woe becomes an oath); the second presents a phase of the wickedness of the situation, *e. g.*, (1) the utter formality of worship, (2) the luxury of life and apathy of feeling, (3) the pride and self-confidence; the third pictures the coming captivity, *e. g.*, (1) captivity beyond Damascus, (2) a captivity at the head of the captives, (3) the complete surrender of the country to a foreign enemy. The symmetry of the three divisions is almost perfect.

2. I despise your feasts and delight not in your festivals;
 For if ye offer me burnt offerings and vegetable offerings I am not
 pleased;
 Away with the noise of your songs, and let me not hear the sound of
 your viols;
 But let justice roll down as waters and righteousness as a living
 stream.
3. Did ye bring me sacrifices and peace offerings
 In the wilderness during forty years, O house of Israel?
 Ye have borne Sukkuth your king, even Chiun your star-god,
 Images which you have made for yourselves;
Therefore I will lead you captive beyond Damascus,
*Saith Yahweh whose name is God of Hosts.*¹²

PART II — 6:1-7.

1. Woe unto you who are careless in Zion,
 And the reckless in the Mount of Samaria;
 The noted of the first of the nations
 Unto whom Israel's house comes,
 Who put far away the day of evil
 And cause the seat of violence to come near.¹³
2. Who lie on ivory couches,
 And stretched upon their divans,
 Who eat lambs from the flocks,
 And calves from the midst of the stall;
 Who twitter to the note of the psaltery;
 Like David they devise instruments for themselves.
3. Who drink wine from basins,
 And with the first of oil anoint themselves,
 And are not grieved on account of Joseph's affliction?
 Therefore they shall go into captivity at the head of the captives,
 And the shout of the banqueters shall cease,
 Saith Yahweh, God of Hosts.

¹² The sentence in vs. 22, "The peace offerings of your fatlings I regard not," is an addition.

¹³ Vs. 2 is an addition, viz.:

Pass ye into Calneh,
 And from thence go ye to Hamath the Great,
 Then go down to Gath of the Philistines.
 Be they better than these kingdoms,
 Or is their border greater than your border?

PART III — 6:8-14.

1. The Lord Yahweh hath sworn by himself :
 I abhor the glory of Jacob,
 And his palaces I hate ;
 And I will give over the city and its contents ;
 And the great house shall be smitten with breaches
 And the little house with clefts.¹⁴

2. Can horses run upon the rock ?
 Can one plow the sea with oxen ?
 That ye have turned justice into gall,
 And the fruit of righteousness into wormwood,
 Ye that rejoice in a thing of naught,
 Ye who say, have we not taken to us horns by our strength ?

3. Surely I will raise up against you,
 O house of Israel, a nation ;
 And they shall oppress you,
 From the entering in of Hamath,
 Unto the valley of Arabah,
 Saith Yahweh, God of Hosts.

¹⁴ Vss. 9, 10, and 11a are an addition, viz. : And it shall come to pass that if there remain ten men in one house they shall die, and when a man's uncle shall take him up, even he that burneth him, to bring the bones out of the house, and shall say unto him that is in the innermost parts of the house, is there any with thee, and he shall say no. Then shall he say hold thy peace, for we may not make mention of the name of the Lord. For, behold, the Lord commandeth.